

THE American Missionary.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

MISSIONS & SCHOOLS
AMONG THE
FREEDMEN
AND ABROAD.

WE HATH SENT ME...TO PREACH DELIVERANCE TO THE CAPTIVES...TO SET AT LIBERTY THEM THAT ARE DEVISED.

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MARCH, 1870.

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NO. 3.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

CHRIST'S LITTLE ONES.

The following is the closing part of Rev. Mr. Dana's discourse in behalf of our cause, delivered to his people Sabbath, Jan. 16. The Second Church, Norwich, of which he is pastor has been one of the most generous contributors to our work, and their interest in it, is kept up by the earnest appeals annually made in its behalf by Mr. Dana.

"TAKE HEED THAT YE DESPISE NOT ONE OF THESE LITTLE ONES."

Matthew 18, 10.

We are called in this Church and Congregation every year to practically obey this command, and have of late been somewhat marked for the cordial and generous manner in which we have done it. There are none to whom the language of the text so fittingly applies as to the Freedmen of the South. Socially and politically they are our "little ones," having less of intelligence, less as yet in the way of privileges, than any other class in our heterogeneous population. The poorest and rudest in our Northern States and cities have opened to them the free schools, which are the glory of our land. The meanest and most illiterate in the majority of the States, have equality of rights under the law, with the best and most cultured, while their votes count as much as those of any others. There are, no doubt, suffering and needy ones to be found every where, of whom it may be said, "take heed that ye despise them not," but I speak now of those who by condition and character are especially to be regarded as requiring the utmost

care and forbearance, and for whom the most large hearted doing is necessary. For we should not forget a fact of great political significance, that in a country such as ours, the lowest and most ignorant are those likely to occasion us the greatest injury, and impede our truest progress. No republic can overlook its least favored citizens. And just so long as there are any considerable numbers left to the disadvantages which keep them from rising, just so long the average strength and virtue of the nation will be lowered. Over against the general intelligence and thrift of New England must be placed the ignorance and shiftlessness of the poor whites and Freedmen of the South. And what a difference it makes in the estimates of national well-being is apparent at a glance. For when the statistics are returned as to those who can read and write, see what a large per cent. of the people who can do neither is made out by the enumeration, which embraces these needy ones in the Southern States. Nor am I at this point raising any inquiry as to whether this may not largely be the result of circumstances over which we have had no control, but only showing how the existence of classes in our country that are ill-conditioned, reduces seriously the total average of knowledge and morality for the nation. This leads me to note another political truth, and that is, that no portion of the people can be enlightened at the expense

of another. You cannot elevate a part and improve thus the character of the State, for it is cardinal with us, that the whole must fare alike, and agencies to diffuse intelligence in order to be beneficial to the nation at large, must be set to work universally and impartially. A nation is elevated somewhat on the same plan that piles of massive buildings are. Under every part of these the screws are placed, and a like pressure is applied at every point, and thus are they lifted co-equally and at once. So under every class of the population must the same exalting influences be introduced, for thus only can the entire level of national life be raised, and that is why one section of a great country is vitally affected by every other. Europe proceeds on an altogether different philosophy from this. There the favored few are educated, and distinctions of class are fostered. But with us the Commonalty are the recipients of every educational privilege, and the aim is to do for *all men*, with impartial and earnest spirit. It is therefore a matter of great moment to every one of us, whether the means of becoming intelligent are within the reach of all. We cannot feel safe so long as any portion of the people is left to grow up in ignorance and vice, and hence the neglected wherever to be found, should be objects of solicitude to us.

The Christian duty is most clearly presented in the text. Here it is rested on no grounds of political expediency. If there are any "little ones," any whom the lack of intelligence and virtuous habits have made weak or unfortunate, because of this condition, must you minister to them; and we are lifted into the very plane of Christ's work, when thus we set ourselves to the duty of heeding these "little ones." When we bring our strength and wisdom to do service for them, and condescending to their infirmities, help them to the attainment of the rudiments of right

living, we are following the Master. Thus too will we make the gifts by which we excel, to give us a new potency and charm when we turn to the needy, and our graces will thereby be seen, and have a downward as well as upward tendency, while giving to us a loftier moral stature, they will enable us also to reach down lower, and seek out and bless the unfortunate with a more winsome spirit. And why this class, for which I plead, have such a claim upon us, is because its needs are so great. Planted on this continent amongst an active and in the main intelligent people, these Freedmen are the ones most likely to be despised, because ignorant and slow, and wearing still the marks of a servitude as hateful now for us to remember, as it was pitiful and wicked for them once to have endured. Then too when we think of these colored men, it is with an instinctive repugnance, with a prejudice which no generous nature ought to exhibit, even if it secretly exists. And in being asked to do for them, while thus helpless, children in fact in their simple and unsuspecting character, we who are prosperous and cultivated are inclined to draw back from such an extreme, and refuse to patiently work and pray for such as these. But hard as this may be to all or any, it is not without the richest compensation. I look for a tuition in the nobler virtues of character on our part, in being thus called to do for the weak and despised. I know no such check to popular pride and injustice, as a popular engagedness in this work of educating these poor and helpless ones. Aye, I find some atonement for years of inhumanity, in the holy humanities in which we shall now abound towards those who by force of circumstances have been made our peers in the rights of citizenship. And if there is a spectacle on earth which I believe to be well pleasing to the great Father above, it is the sight of the

strong and prosperous in our country, turning now to soothe the sorrow they in part occasioned these dusky brethren of theirs in bye-gone years, with generous devotement of service and substance, carrying to them the school, the church, extending to them a helping hand, and cheering their once hopeless hearts with words of good-will, and brightening their earthly lot with twice fruitful benefactions. Oh! blessed sight, when the strong man befriends the weak, and the high-born bends over the pallet on which rests a lowly sorrow burdened son of our common humanity; when the refined and affluent stoop to serve those whose poverty has dimmed every light of hope, and whose ignorance has withered the hope of manhood which was their birth-right. For such the brightest crowns of heaven are waiting; and that signal welcome of the Lord promised to those who forget not the hidden Christ in every man. And blessed too, is the sight, which augurs a better future for our nation, when the portion which in material power and enterprise surpasses every other, when the part which is proud of its Anglo-Saxon lineage and its high position for culture and thrift, turns with its strong hand to ameliorate with a tender ministry the condition of the weak, when it buries its antipathies to race and color, as it erects amid the neediest of men the institutions of the highest civilization, and with its own right arm of power clearing their path of every obstruction, salutes them as freemen and citizens under the flag of one common country. It is because we in this matter give the Gospel its truest exemplification, that I believe it to be of great importance to us, as well as to the subjects of our charities, to do generously for this Cause.

I love I confess to make this annual plea, for those whose wants are so great. But I have a far higher inspiration to bespeak for them of our alms and

prayers than this of personal interest in them. It is the inspiration supplied by the knowledge of the fact, that when thus individually and liberally you do for these, you are exhibiting the very spirit of the Lord Jesus, and are remembering with consenting and obedient hearts His own words, "take heed that ye despise not one of these little ones."

I have come to judge men, not by the parties political or religious with which identified, but by observing how they feel, and how they act towards the poor, the unfortunate; towards those in intelligence beneath them and in blood and color distinct from them. I watch now the channels in which their benefactions flow, and whether they admit the Gospel's influence, turning them towards enemies in forgiveness, and in forbearance towards those who have wounded to the quick their feelings, leading them to bear themselves despite the competitions and conflicts of life "with malice towards none, with charity towards all."

It may be held a slight thing for any of us to give a God-speed and a generous contribution to the cause now appealing for aid, but I think otherwise, when the call is, in thus doing, to run athwart prejudices, to go down to the lowliest of any on this continent, and though they have been made citizens, contrary to the desire of some or to their belief of what was wise and right, to say notwithstanding this, I will do for them as for my own neighbors and my own children; I will help found for them the best schools and colleges; I will give to procure for them the most devoted Christian teachers and ministers; I will make their lot in life to lack no hope or privilege that brightens mine, and in an ever buoyant faith will I seek to abide, believing in their possible elevation, and making generous allowance for their unfavorable circumstances and antecedents, I will confidently await the time when they shall

stand up crowned with every trait of a noble and enlightened manhood. If thus, you remember these Freedmen of the South, then every gift you make will be eloquent of faith and hope. Then your contributions will go to bless the needy and to publish abroad that the needy deserve care, and that for all God's little ones there is a better day approaching, and for all earth's weak and sinning children a sure time of strength and renewal drawing nigh. Till then let us fail not in our great duty and privilege of ministering to those we owe so much, and whom we are summoned now to bless with our sympathies and benevolence."

NORTH CAROLINA.

DUDLEY, Dec. 19, 1869.

HOUSE OF WORSHIP NEEDED.

I speak every Sunday, and last week went out twice into the pines and held meetings at night. The people are now ready for truth, and we want a church that will hold two hundred and fifty at least.

A SERMON OF MR. BEECHER READ TO THE COLORED PEOPLE.

To-day our house was full and wishing to reserve the remarks I had arranged for night, I thought of introducing a sermon from the Plymouth Pulpit, ("Social Obstacles to Religion.") I read it, substituting now and then some simple illustration for some of the more difficult reasoning. Tears rolled down the cheeks of the listeners and the Spirit of God was there, but alas many could not get into the room, and many more did not come because they knew there would be no seats. Are there not twenty men in all the North who will contribute \$50 each, or twice that number who will give \$25 each that a chapel may go up? The men

and the lumber are here, and I believe God and the North will send us the money.

ROMANISM TO BE FEARED.

It is interesting to find now and then a colored man aware of the danger to which his people are exposed from Roman Catholicism. My colored assistant teacher, though formerly a slave, is fully awake to it. Last Sunday night, after our religious meeting, as we were sitting by the embers together, he suddenly asked, with a look of deepest anxiety, if I had seen the account of the preparation to send those one hundred colored Catholic priests from Rome to this country. I replied that I had. Having been well acquainted with the Catholic religion as exhibited in the far South, where once he lived, and knowing well the nature and tendencies of his race, he remarked that he was much afraid of their influence, and from that went on to show reasons, many of which were original and powerful, why this influence is to be dreaded.

It was nearly midnight when we ceased conversation, and through that night his desire to serve his race and yet his utter helplessness and the helplessness of his people were before me. His "Why can't the North do something. O if I could only go and tell them—tell them to hasten and prepare colored men of equal ability to meet these colored emissaries of Rome," kept ringing in my ears and sleep was far from me. Last Summer, hearing the cry of a nest full of helpless birds, I looked and saw a huge serpent slowly creeping up to them; and this is a complete illustration of the way this man felt. A day or two ago he was sick, and when the fever made him a little delirious, his mind would go back to this subject.

Yours truly,

J. SCOTT.

GEORGIA.

THOMASVILLE, Dec. 27, 1869.

A PROSPEROUS YEAR.

In this section the year has been a prosperous one. There is *some* meal and *some* bacon in every house, and this holiday week has been one of the merriest and happiest for years. The relation between whites and blacks are also improving.

NO JUSTICE FOR THE BLACKS.

There is virtually no justice in the courts as between a white and black man, but there is a great deal of thought, discussion and agitation which will result in action in the right direction. As an instance of the state of feeling:—

One negro was brought by another and lodged in jail about three weeks since. A few nights afterward a band of men in disguise forced open the jail, took the prisoner half a mile from town and shot him. These disguised men are known, but when the grand jury meet next week, some of whose members must have known the parties, no bill was found. At the coroner's inquest a colored Justice of the Peace, who is also a Baptist clergyman, expressed the opinion that Mob Law was not the best kind of law. He was immediately knocked down by a tall heavy Georgian in the presence of several witnesses, and half a dozen others drew their knives prepared to cut him in small pieces if there was any resistance. Yet the Grand Jury could not ascertain *positively* that the man was struck, and found no bill against his assailant.

Yours truly,

W. L. CLARK.

Southern and Northern Influence.

This letter shows that colored children, under bad influences, can imitate the whites in the use of the "bowie-knife," and that there is great need of teachers that are moral as well as educated.

Even if the Southern States establish schools it will be long before they can find competent

colored teachers. The Normal School is the great hope for this supply.

DARIEN, Dec. 29, 1869.

HARD TIMES.

The school is increasing in numbers, but the universal cry is "hard times." They promise much—"when the river rises"—but whether they will fulfill even a portion of their promises remains to be seen.

THE BOWIE-KNIFE BANISHED.

The school seems to be slowly but steadily gaining the confidence of the people. Many, when we came, said they should send none of their family, where the children "drew knives" on each other, and behaved as they did last year. We have been obliged to exclude many who were really dangerous characters—went armed constantly, and did not hesitate to use the "bowie-knife" on any one. Since ridding ourselves of this element, we have been very successful in keeping good order and peace, both in school and out.

A DRUNKEN TEACHER.

They were very unfortunate in their teacher appointed by the county. He is very dissipated, and since we have been here has lain out in the rain—stupidly drunk! He has some little influence among some of his colored people—but several of his scholars have left him, and are coming to us—although I hesitated about receiving them. He is very unfit for the place—but as he is employed by the county, I suppose we have nothing to do with him or his character.

Yours truly, MINNIE C. OWEN.

MACON, Dec. 13, 1870.

Our Christmas tree was a decided success. The night was favorable, and the house was literally packed, many not able to get seats. The Chapel was prettily trimmed, and the tree was a very handsome one, and thanks to our Northern friends in various places, it was loaded with toys for the children and many gifts suited to those of maturer years. Although our tree did not bear fruit as

costly as your Northern trees, yet when lighted it was really very beautiful and a happier school could hardly have been found. The exercises of singing, recitations and dialogues passed off well, and for a wonder, we had a few white people to grace the occasion. They seemed surprised and pleased with the proficiency shown by the scholars, and the next day a very pleasant notice of it appeared in the daily paper, inserted too right in among the notices of the white people's Christmas festivities, a thing as unusual as it was gratifying.

Very respectfully,
E M. BARNES.

FLORIDA.

GAINESVILLE, Nov. 1869.

FIXING UP A "HOME."

We arrived here Thursday, and it took us the remainder of the week to get rested and settled. Our house looked rather desolate, when we first came, for the furniture we borrowed last year was gone, but we were provided for, the Lord is very kind to us. My mother gave me a bedstead and table, the A. M. A. gave us a bureau, and Miss Gardener collected money enough from her friends to get matting for our parlor and six chairs, two of them rockers. Then some kind ladies in Massachusetts read in the "Missionary Magazine," that teachers were in want of comforts, and they sent us three barrels of very useful articles for our home, and some second hand clothing for the Freed-people.

DISTRIBUTION OF CLOTHING.

We could distribute ten times as much if we had it, for most of the people are very needy. We felt thankful those ladies put it in our power to make any comfortable. There is an old "Uncle Tom" here. He is 106 years of age, is blind and has no relatives. We asked what he needed to make him comfortable. He said he should like to

have something to keep him warm at night. We gave him a thick woolen quilt. He was very grateful, felt of it and said: "Oh! this is nice. I will cut all your wood, for this will keep me so warm at night, I must keep you warm in the day." We asked how he could cut wood without eyes, he said his trust was in the Lord, he guided the ax so it did not cut him.

OPENING SCHOOLS—A RUSH.

We commenced our school Monday, the 8th of November, and as schools are free this year, scholars came rushing in without any mercy on the teachers, till we number one hundred and seventy. It takes up nearly all our time. The regulations say they must be between the ages of six and twenty-one, but they plead so hard we have some older than that.

AN AGED, THANKFUL SCHOLAR.

One woman over fifty came to see if we could take her, said it made her sick when she heard she could not come, and when we said there was room for her, she raised her hands, and said: "Oh! thank the Lord, he has heard my prayer. I asked him to open the way so that I could come, and I knew he would hear me."

THE BIBLE AND PRAYER.

One woman came to bring her little boy, nine years old. They live four miles from here, and he must walk in every morning. There is a school out there, and we thought as our numbers were so large, she had better let him go there, and told her so, but she said: "Oh! no, he came to you first and 'pears like you teaches him more." We said, "that teacher can instruct him in the first lessons," she said, "Well they dont have the Bible and prayer as you do." So he comes every morning, and is a good scholar.

NEGRO PREACHING.

We have a large and interesting Sabbath school, but have not yet com-

menced our Bible class, for the days are so short, and the Freed-people hold on to three services a day with such tenacity. Some of the old ministers think if they don't preach just so much and so loud, they have no religion. If the preaching was instructing, there would be some excuse for them, but it is the same thing over, delivered in such a high key that it is almost unintelligible. It does not interest or instruct the young people, and as soon as we can persuade them to give up one of their services, and to feel that the intelligent study of God's word would be an acceptable Sunday service, we shall be glad to commence a Bible class. Pray for us that we may be guided by a right spirit.

Yours truly,

E. B. EVELETH.

MISSISSIPPI.

COLUMBUS, January 22d, 1870.

"WATER BOUND."

This month has passed quickly and quietly away. Some of our scholars that live some distance in the country have been "water bound." We live in a land of darkness, where the modern improvements are not known, so the streams of water here have no bridges, and there is no way for the scholars to get to school when the water is high.

LOVE FOR ARITHMETIC.

The scholars of my department are very much engaged in Arithmetic. They enjoy Practical Arithmetic so much! The fact that they can work out examples with slate and pencil is wonderful to them. When they bring their examples to me for inspection they stand almost breathless until I say "correct." When I am through they draw a deep breath, and with pleasure beaming in their eyes, say "I reckon if I keep on, I will get a right smart hang of 'rithmetic," or "it do me a heap of good to think I gets so I can do 'zamples c'rect."

A number of scholars who do not read readily enough to be classed in the Practical Arithmetic class observe the explanations of the rules and examples, and then they too perform the examples of the class.

HARRIET A. McCLELLAND.

ARKANSAS.

The cheerful self-sacrifice of our teachers in remote districts is seen in the account here given of the miserable school room; while the eagerness of the people for learning is touchingly illustrated in the sketch of the young mother with her babe on the bench.

FAYETTEVILLE, Nov. 18, 1869.

A WELL VENTILATED SCHOOL HOUSE.

The only school house which we could rent here is a building consisting of a frame, covered with boards on the outside—I might almost say, at intervals, so large are the cracks between them. It has a fire-place, four doors and four windows, and the wind comes through every crevice, so that some days it is impossible for us to keep warm even with a large fire.

One morning after a rain, the roads were muddy, the stream which we cross so swollen that we had to take a longer path around, and at my arrival at the shell of a house, I found the children trying to kindle a fire with the few wet sticks they had "picked up." The weather grew colder, and we heard our recitations with the snow falling on our heads. I mention this as a fact, not a complaint. This is one of the dark spots, but there are many bright ones.

GETTING KNOWLEDGE UNDER DIFFICULTIES.

My friends would have been amused to have taken a peep into my school-room one day. A married woman sixteen years old occupied a part of one of the benches, and by her side lying on a pillow was a "wee bit" specimen of a darkey three months old covered with a quilt. The child was quite trouble-

some, but the mother succeeded in learning and reciting her lesson for the morning.

Yours truly,

DORA FORD.

ARKADELPHIA, Nov. 18, 1869.

This is an inland town, almost isolated from others, and the colored people seem to have a character of their own. They have not been aided as much as in many places, and are self-reliant, industrious, working mostly on the plantations about, and doing very well. Many of them have abandoned the old log cabin, and occupy more commodious and comfortable houses.

The children have not had great advantages for education, as nearly all the white population are opposed to free schools, and especially to colored schools. The only white teachers they have had previous to this fall was Mr. Hare, sent two years ago by the Association, but they have had several colored teachers, and must have improved rapidly. Most of those who have been to school are good readers and excellent spellers in Webster's Elementary. One of their colored teachers is studying law, and now practices in Justice of Peace Courts. He is the first admitted in the State, and is thought to be a promising and reliable man.

Arkansas has always had a bad name in other States, but when the free school is fairly in operation we believe she will redeem herself. Respectfully,

P. H. HOLMES.

TEXAS.

Fifty Thousand Colored Readers in Texas.

It is estimated that there is about fifty thousand Freedmen in Texas who can read. Most of them have learned since emancipation. With what kind of reading matter shall these readers be supplied? From what source shall it come? Who will answer?

Mr. James Burke, of Houston, Texas, a Southerner by birth, but a devoted friend of the colored race proposes to

spend the spring in organizing Sunday Schools in that State. He makes an earnest appeal for books, cards, primers, spellers, first readers, Testaments, hymn books. Second hand publications can be used to advantage. He doubts if there is a respectable Sunday School library among the colored people in Texas. The spring is opening in Texas, and the time to move in Sunday school operations has come. What is done must be done quickly.

Please mark boxes,

JAMES BURKE,

Care S. G. McLendon & Co.
Calvert, Texas.

Send to C. H. Mallory, Maiden Lane, New York.

Items and Extracts from Letters.

Help for the Needy.—Joy to the Children,

A Teacher in Smithfield, N. C., writes.—

"The barrels of clothing went like wild-fire. They were unpacked Saturday night, and all day Monday every moment that we were not in school, our house was thronged, and by morning not an article was left. I hope they have carried comfort to many homes.

The children thought our Christmas tree was the most beautiful thing they had ever seen in their lives. The night was rainy but the school room was full and we felt well paid for all our trouble.

I am very happy here."

A COLORED LECTURER.

A colored teacher in Maryland after speaking on her Day, Night and Sabbath Schools, adds:—

"On Saturdays I have traveled twenty, twenty-five and on one occasion thirty-five miles, to address the people concerning education and temperance showing the necessity and fruits of an education and many of the evils of intemperance and also of tobacco. I have prepared an article upon liberty, education and temperance. It is beneficial to the people, first as advice and secondly

as the proceeds, after traveling expenses are paid, are given to the school to assist in its support. Every little helps. There is not a school house in the county in which I have not tried by God's help to do some good."

ASKING FORGIVENESS.

"We receive many notes from our scholars on both paper and slate, asking us to please forgive them for some wrong action, and promising to do better next time."

GRATEFUL REMEMBRANCE.

The following extract from a letter written by a colored pupil to his teacher a year after she had left, shows the grateful regard in which our teachers are held by their scholars.

"I am still trying to contend for the right of this people. I am threatened as I was last year. Every letter I write, to you or any one, I feel may be the last. If you come to see me I can show you all the letters you have written me from first to last. I can do that for all my teachers and most of my friends. But when I come to yours, they bring a glad, tender feeling over me which wears off to a sad thought. To think of her who took so much pains in trying to teach me to read and write is one thing, but to think of her being the one who warned me of the danger and caused me to turn from sin to grace, is above all. May God be with you forever, wherever you are, until you come into His kingdom. Then may He say, "Well done my humble and faithful servant in whom I am well pleased; thou hast been faithful in a few things, I will make thee ruler over many."

"A LITTLE CHILD SHALL LEAD THEM."

The little children understand the full meaning of the Temperance Pledge.

The Mother of a little crippled girl who was sick, wished her to take some medicine prepared in spirits, but the reply was, "No, mother, I cannot take it. I should break my pledge if I did."

The day before Christmas another

mother said to her little daughter, "To-morrow we will have some egg-nog." "Well mother," was the answer, "if you do, I shan't drink it, for I should break my pledge, and Peter won't either." The egg-nog was given up though it had always been considered an indispensable.

An intemperate man counted the cost of his usual beverage for that day and spent the amount in provisions for his family.

A MINISTER WANTED.

An intelligent colored man sends the following—

"We are ready for our work to commence and ask you to send us a Gospel minister at once. We have had enough of what is called "Jack leg" preaching in our community.

"I went to hear one of these incompetent men preach. He tried to make it appear that the world had not been destroyed, by saying that Noah sent out first a crow, and the crow brought back a pine straw. Next he sent out another bird and the bird brought back a holly leaf. Now said he, if the world had been destroyed these birds would not have found the pine and holly leaves.

"Another man preached here last Sunday, who took his text from the book of Lot, which book we never heard of before, nor have been able to find since. Please send us a minister at once."

D. C. G.

A DOUBLE BENEFIT.

A colored teacher writes the following letter. We hardly know which to rejoice in most, the enlightenment of her own race, or the breaking down of the prejudices of the white people.

WHITEVILLE, 1869.

Our Sabbath-School exhibition came off on the 26th, and was a perfect success. One little boy four-and-a-half years old repeated the whole of the 35th chapter of Isaiah. There were several whites present—their former masters—who called for the second recital from many of the children. But when our little choir sung "Jerusalem," that sweetest of sacred songs, they said it was the best they had ever heard, and wanted to know if I taught it to them, &c. Several of them congratulated me, and said that I was doing my whole duty for my race.

Yours,

F. C. SADGWAR.

American Missionary.

NEW YORK, MARCH, 1870.

REMOVAL.

The Rooms of the American Missionary Association are now at 59 READE STREET, New York City. This street is next above Chambers, which runs north of City Hall Park. Our rooms are near Broadway, on the *west* side.

Our new place is more accessible to our friends and more convenient to us, and yet the cost of rent is not increased by the change.

THE SUPPLEMENT.

We would call the attention of our readers to the supplement issued with the Boston "Congregationalist and Recorder," of February 17th. It furnishes a brief summary of our work in the South, and will be of value as a help to pastors wishing to present our cause to their people.

To such we will gladly supply copies from our New York office.

"PRAY FOR US."

This apostolic request is doubtless sometimes repeated with little sense of the need or value of prayer, but we feel that the executive officers of the American Missionary Association have a heavy responsibility resting upon them, our five hundred missionary teachers at the South are the agents of the churches in an important work, and the people for whom we and they labor have many claims upon the benevolence and justice of the nation. May we not then with propriety ask those who love the cause in which we are engaged to remember us and our work, at times, in the closet, at the family altar, and in the missionary prayer meeting?

CONGREGATIONAL JUBILEE.

The two hundred and fiftieth year, or *Fifth Jubilee* of Congregationalism occurs this year.

The suggestion is made that the event be commemorated in a fitting manner, and a preliminary meeting for consultation is appointed to be held in the Broadway Tabernacle, March 2d.

The Centennial of the Methodist Church was made the occasion not merely of congratulation and thanksgiving, but of valuable and permanent additions to the power and usefulness of the Church. The Presbyterians are wisely planning to consecrate and commemorate their recent re-union, in the same way. It seems eminently fitting that the Congregationalists of this land should remember gratefully and beneficially the Pilgrim Fathers and their work.

EMOTIONAL RELIGION.

A merely emotional piety is one of the dangers of the colored people. The great aim of their religious culture should be to develop *principle* and *morality*.

But we must not go too far in repressing their emotions. While the feelings are not all of religion, there is no full-orbed religion without them. The defect of the piety of the white race is that it has so little emotion. Who, in this busy and practical age, gives himself to the "meditations," or cultivates the "joy in God," of the Psalmist? The warm expressions of spiritual happiness uttered by New Testament saints, and the earnest aspirations of such men as President Edwards after "communion with God," are little heeded if not sometimes condemned by the "active" Christians of our day. Indeed our Methodist brethren have fairly monopolized the most of this emotional piety. And herein, we are persuaded lies one of the main secrets of

their power over the masses; for the soul craves this exercise of the emotional nature; its wants cannot be met with mere forms, proprieties or activities.

One of the beautiful and blessed effects of a real Christian culture for the negro will be the reflex influence of his emotive religion upon the unimaginative and unemotive white people who are now benefitting him.

We owe him the best education—in art, science and religion—which our civilization affords, and he will repay us by intelligent toil, by cultured art, and above all, and richer than all, in the example of a religion that is emotional, spiritual and practical.

PROSPECTS OF THE NEGRO.

BY FIELD SEC. SMITH.

I started on my late tour of observation and inspection of Missions and Schools in the South with more than ordinary misgiving as to the condition in which I should find the colored people. There have been of late many statements in the press concerning their increasing degradation and hopelessness. Parker Pillsbury's letter to the "*Independent*" had no small influence in the same direction. I thought, if a man so committed to the negro race felt obliged to bear such testimony from actual observation, possibly there was some lower depth of depravity which we had not explored. Was it not possible that the enthusiasm which had carried the teachers and missionaries to the field had hindered a clear judgment of their work, and so colored their reports to us that we had come to conclusions and expectations that had no substantial basis. I said if a life-long friend of the slave can find nothing but despair for the Freedmen, there has been something wrong in his observations or in ours.

My tour has repaid a hundred fold in

its re-assurance. For a reliable picture of the actual condition of the Freedmen, there could hardly have been prepared a document more unfortunate in its facts and inferences than that of Mr. Pillsbury's. His brother, the Mayor of Charleston, gave me very different impressions, derived from a four years' residence among them. If Mr. P. saw a negro mother pouring raw whiskey down her infant's throat, it is no more fair to speak of that as a custom of negro mothers, than to state that suicide by strychnine is a custom of the New England States. Both are undoubtedly actual, but not frequent. The colored people drink whiskey, far more than is good for them, but not so much as white people, and they do not behave so badly under its influence. In my tour of a month, passing over three thousand miles in going from point to point in the Southern States, visiting negroes in their cabins, watching them in the streets and at the depots as I passed in the cars, making it my business to observe their habits, I have not seen a single negro intoxicated. I have perceived the smell of strong drink on some of them, but no drunkenness. This cannot by any means be affirmed of the white people.

I have made this tour of observation, as you know, once every year since freedom, and am able to judge, relatively, as to the condition of the people. I have seen unmistakable

SIGNS OF GREAT IMPROVEMENT

every year, but never more evidences of increasing industry, thrift and general prosperity than I have observed this winter, and the advance from the winter of 1866 begins to be surprisingly great. You can see it in every aspect of life, socially, materially, in education and in morals. Poverty has decreased. There is still suffering among the aged and sick, but not a tithe of what was to be seen on every hand three years ago.

The people at church, and their children at school, indicate in all respects a more comfortable living, dress better, more neatly and more costly, and there is a new manliness in the carriage and faces of the people. On every hand are tokens of a steady, and by no means gradual, uplifting of the race. Of course these signs are most apparent in the cities, but they can also be clearly traced to the plantation districts, where slavery left its victims at the lowest ebb of morals and the means of life. They are low and degraded in those regions unreached by schools, but they are not *as degraded as they were*. Four years of the responsibility of freedom has lifted even these, and they are coming steadily on. Of course, there is

ANOTHER SIDE TO THIS PICTURE.

The unthrift and deceiving tricks begotten of slavery are on this people and in them; and the general unthrift of the country is against them. Their model of a man has been the slaveholder, the master; not the driver, the overseer nor the poor white, but the man in the mansion who came into their field of toil on horseback, and chased deer and foxes with guns and dogs. The negro's idea of liberty was to live in the mansion. There is no question but that many of them expected that "Father Abraham" was to translate them from their hovels to these attainments of freedom; and when they learned slowly that this could not be, they did not by any means abandon their idea of freedom as a condition of idle leisure.

UNCLE JOHN'S IDEA OF FREEDOM.

A Northern planter on Dathaw Island told me that a year ago one of the old negroes of the place used to come every morning, and sit in the sun by the door, looking disappointed and disconsolate. Finally he said to him:

"Well, Uncle John, what's the matter, are you not happy?"

"Just tol'able," said the old man.

"Why you ought to be very happy, now you are free."

"Dat's the question, Massa. Is I free?"

"Certainly you are free. Didn't you hear about the proclamation, and don't you go where you please?"

"But 'pears like I isn't free 'do."

"Why not?"

"Why, massa, I has to work."

It is just this false ideal of true living, taken in at every breath of their slave life, which still clings to them. Many of them will go down into a shiftless, idle, trifling life, and be wretched and ignorant till they die. But they represent the sediment of this society just as Water street and Sixth Ward represent their kind in New York.

LANDS AND HOMES.

The negro's desire for land ownership is matched only by his eagerness for learning. Land and letters are possibilities to be attained at any sacrifice. In spite of the general unwillingness, and often the inability, of the large landholders to sell in such quantities as the Freedmen can buy, they are gaining a foothold at all points. Two thousand families on the islands around Charleston have actually located, thrown up their cabins and paid for their little farms. Two hundred families have bought places near Augusta during the year, and a still greater number have put up houses in the city of Atlanta. The South Carolina Legislature has appropriated money for the purchase of large estates to be cut up and sold in parcels on five years' time.

WHY THEY DO NOT HIRE.

The prevailing sentiment among the negroes is that it is not safe for them to hire out by the year, because they are liable to be turned off when work is slack and the season is hardest. Neither is it safe to work for part of the crop,

because they are liable to be driven away just when the crop is ready to be picked, leaving the planter to gather it for himself. They have learned in these four years of experimenting and being defrauded, that it is better to rent land by the acre, and better still to own it. The statements in the press coming up from so many parts of the South, you will notice, speak of the difficulty of "hiring laborers." The reason of this is that "hiring" is the last resort of the colored man. If he cannot buy or rent land and must starve, he will be what is called a "hireling," and take the risks. A young colored man resented the imputation of my question respecting the wages he received, by saying that he was not a "hireling," but was planting a leased farm. It is nevertheless true that from one-fourth to one-third of the people are obliged, late in the season, to take promises of wages for their labor.

FREEDMEN'S SAVINGS BANKS.

There are twenty-five already established. I have seen eight of them. The cashiers keep a record of the objects for which the depositors withdraw their money, and I have been surprised and delighted to find how many of them have appropriated their savings to the purchase of lands and homes! I have little doubt that, of the twelve millions of money that these banks have taken from black hands, at least one-half has been an actual saving to the Freedmen for permanent investment. Mr. Alvord, the president and originator of this saving institution, is to be specially congratulated on this great and blessed work. Thousands and tens of thousands of homes will be made bright and happy through his idea, and its execution, of the Freedmen's Savings Bank.

IS THE RACE DYING OUT?

The wholesale assertion of frequent infanticide, and the gradual extinction

of the race, I am satisfied is without any proper foundation. The best bred physician in Savannah, with a large city practice among all classes, a good Southern man, with the kindest feeling toward the colored people, assured me that the extinction of the race is inevitable, "but not from infanticide," he added, "the negro mother is incapable of it; the exceptions are as rare among them as any people on the face of the earth." But he says the competition, in the free struggle of life, with the superior white race will certainly be too hard for the negro, and he will wear away under it. I found the Doctor's opinion, as I have always found this opinion in the South, was founded on a favorite theory, and besides he had written a book. He asserted without hesitation that at least one-quarter of the colored people had died since freedom, and that twenty years more would find them extinct. I went at once to the mortuary record of Savannah, and fortunately found it very complete in its numbers and classifications as to color. The city officials, and those best acquainted with the facts, agree in the opinion that the population in Savannah is about equally divided between the white and colored. The deaths of

Whites for year ending Oct. 1, 1869, were	528
Colored " " " "	473

A proportion of ten whites to nine colored. Now keep in mind that this record of deaths of the colored people of Savannah is to a very large degree the death record of its tenant population, who have the same relative disadvantages for life and health which the tenant population of New York, Chicago or Boston have. Do you suppose that a mortuary list of these cities, classified in respect to their tenant population and freeholders, would make as good a record for the life of their poor?

The Atlanta list is not quite so favorable, and the Charleston list is still more

unfavorable, but there are local causes there which will largely account for it, and when all concessions have been made, it will be found that even in Charleston the tenant negroes have not suffered from so severe a mortality as the tenant people of New York. The truth is, the negro of the South is holding to life with more tenacity than the whites, and, spite of the very common Southern opinion, I doubt if any of them will die before their time comes.

WORDS OF CHEER.

A pastor in one of our New England cities who has been blessed of God in organizing a vigorous church, which has completed a tasteful and commodious house of worship, writes as follows.

"We mean early in the year to do what we can for the American Missionary Association. We are by the blessing of God and the help of our good friends just beginning to see through the woods. It was my plan from the beginning to have a programme for our benevolent efforts as soon as we should be able to go alone, and the American Missionary Association will be first or second on our quarterly list. Your society is doing a great work not only for the colored race, but for our common country. At our concert for prayer for the conversion of the world, we often have some of our best reports from your fields of labor."

CATHOLICS ON COLOR.

The Catholics are laboring among the Freedmen in Baltimore; in their schools and churches white and black sit together. The priests openly declare the doctrine that "God makes no distinction, and the church cannot."

Commenting on the above paragraph, the Cincinnati *Catholic Telegraph*, the leading organ of the Catholic Church in the West—which is edited by Rev. Edward Purcell a brother of Archbishop Purcell—says:

The above is from the *Presbyterian Witness*. When was the writer of that item born—where has he lived? He must have been taking a Rip Van Winkle snooze for some eighteen hundred years. The Catholic Church has

always done this. Blacks and whites study and recite and eat side by side at the College of the Propaganda, Rome. There are now seventeen negroes being educated for priests in one institution in Naples. Last year a negro student carried off the highest prize at the Propaganda, Rome. The same equality prevails in her churches throughout the world.

Note. This of course gives the Catholic great power with the colored people. They who would benefit that race, must not work condescendingly for them as for menials,—but gracefully with them as members of a common brotherhood, according to the New Testament plan.—*Macedonian*.

DEVICES OF THE ENEMY.

The *World* of January 27, tries to show how the Democrats can win the votes of the Freedmen. Among other things it says this:

"The Southern Democrats will possess great advantages for influencing and controlling the negroes. . . . Southern communities contribute to surround the negroes with a Democratic atmosphere. Most of the negroes are laborers for wages, and the whites will exert all the influence of intelligent employers over ignorant employes. When the negroes get into difficulty and need loans, they will borrow of the whites, who will exert all the influence of debtors over creditors. The negroes are, after their rude fashion, a very religious and emotional race; and liberal contributions by the whites for the support of their preachers and churches will win their hearts and lay them under obligations of which they will not be unmindful in the elections. The negroes are fond of excitement and great lovers of good cheer, and nothing will be easier than for the Southern politicians to practice upon this weak side of their character. If the elections are made festive enough; if they are gay with processions, banners and music; if great barbecues are held at which fat oxen are roasted whole and liquors poured out in profusion, and prominent parts are assigned to the negroes in conducting such jovialities, there will be little difficulty in controlling negro votes. Nearly all the property of the South is in the hands of Democrats, and it is only the Democratic party that can make a great and captivating display in this kind of electioneering festivities. To suppose that they will not have a powerful effect in Southern politics, would evince great ignorance of the negro character.

Such appliances will be a great deal more relied upon than arguments ad-

pressed to the understandings of the freedmen, for the simple reason that the mass of the negroes are so grossly ignorant that they are unfit to be trusted with the ballot."

We have italicised two items in this catalogue of devices, which show that nothing is too sacred or too devilish to be employed. Demagogues, we presume, use all these measures, but the marvel is that such a paper as the *World* should avow them!

If the World, the Flesh, and the Devil are thus leagued against our poor uneducated fellow citizens, is it safe for them or the country to leave them in ignorance? Intelligence and reality alone can save them, and us.

Scotch Bibles and Scotch Funds.

Our readers have been informed of the extraordinary success of the efforts on our behalf, made by the Missionary Society of the Theological Hall of the United Presbyterian Church, Scotland, of the generous donations of Bibles by the Scotch National Bible Society and of the facilities granted by liberal minded shippers, &c.

We were assured that more Bibles and more funds would yet be sent to us, and we are happy to be able to show how fully the assurance has been met.

The following letter from the Secretary of the Student's Missionary Society speaks for itself:

32 India St. }
EDINBURGH, Dec. 31, 1869. }

MY DEAR SIR:—I have now the pleasure of forwarding to you the enclosed draft for £600 which has been transmitted to me by our Treasurer. The last lot of Bibles are probably by this time on their way. We have completed the proposed donation of 10,000 Bibles and sent in addition some thousands of Testaments and Gospels. The enclosed remittance makes up our subscription to £1000.

When I mention that the largest net product ever before paid over by us was £683 while this year we have paid for Bibles £353 and sent you £1000, together £1,353 or almost double our former maximum, you will have some idea of

the hearty enthusiasm with which the claims of the Freedmen have been advocated and the enlarged liberality with which our appeals have been responded to.

In conclusion I ask you to unite with us in thanking God for the kindness He has manifested toward us in our feeble efforts to serve Him. Our prayers are rising in your behalf.

Yours respectfully,
G. L. CARSTAIRS.

We have been favored with a copy of the Annual Report of the Student's Society, from which we copy a few fitting sentences.

"We are thankful that the desire of our hearts has been granted, that we have been furnished with the means of sending the Word of God to the cabin of many an emancipated slave. We are thankful that the unexampled result of our collection, enables us largely to assist the true-hearted Christians of America who are confronting so nobly the great social and religious problem they have been called to face. We pray that God's blessing might rest upon His own precious Word.

May we not also cherish the humble hope, that our feeble efforts may be further blessed, as binding together in the fellowship of Christian work, the godly of the two kindred nations; and that the sympathy that has been evoked by the advocacy of the Freedmen's claims throughout our churches, may tend to strengthen the holy bonds of brotherhood which unite us, by deepening and perpetuating the interest of our land in the results of that great work of humanity which America accomplished in the emancipation of the slaves."

As a sample of the feeling which the movement excited, we copy an incident or two given by Mr. Macrae in a letter written while he was making collections:

"I go to Keith to-night, having to speak there twice to-morrow for the Freedmen. We meet with much sympathy especially from the poor. Widows come with their sixpences to send Bibles to the emancipated slaves. One barefooted little boy came up to our library and left a sixpence, saying he would like to send out a Bible, and he would give more if he could. If I had time I could give you some touching proofs of sympathy with this movement."

BANKS! BANKS!! BANKS!!!

What of the banks?

Please read the article of our correspondent, below, Rev. G. H. De Bevoise, and see for yourselves.

We invite our readers and friends to invest in them. We are confident that the dividends will be larger, and richer with the lapse of time. If the families, in all the churches that contribute to the "A. M. A.," would adopt the banking system of our Rev. De Bevoise's Church and congregation, they would be laying up the true riches, and at the same time would fill the treasury of the Association with abundant means to prosecute its benign work among the poor.

Try it Friends.

The families connected with the First Church and Society of North Brookfield, Mass., Rev. G. H. De Bevoise, Pastor, have adopted a plan for family contributions for benevolent purposes which gives promise of being not only successful so far as present results are concerned, but also valuable as an educator in the matter of systematic benevolence.

In almost every family and home is placed a little bank, to receive weekly penny contributions from every member of the family. The amounts thus deposited are collected twice-yearly, on the 1st of January and 1st of July, and appropriated—unless some family should wish to make other disposition of their donation—toward the support of a teacher, under the auspices of the American Missionary Association.

This plan, in its working and results, is entirely separated from the regular or occasional contributions of the Church and Society to benevolent objects. It is distinctly understood that it is not desirable or expected that it should interfere at all with them.

But we hope, in this way, to foster a habit of giving; and to catch many a penny which would otherwise be lost to the cause.

We will find, also, that "many a mickle makes a muckle"—and shall confidently expect, as a result, to place at the end of the year in the treasury of the American Missionary Association, from this source alone, at least \$300—in addition to the other quarterly and yearly contributions to the same object.

The bank is to have a place on the "mantle-piece" of the sitting-room of the family, and will be a perpetual reminder of the duty of *titling*. The contribution is not to be confined to the family alone. Visitors and friends also may be invited to cast a mite into the Treasury of the Lord.

The plan is yet new with us, but already about one hundred and fifty banks have been established, and none when solicited, refuse without good reason, so to accede to the plan.

We hope for good results now, and in time to come. It needs only the proper care and enthusiasm to make the institution a permanent source of revenue to the Association in whose behalf it is established. We believe that the Lord loves a systematic as well as a "cheerful giver," and the Church should be preparing for, as it is "hastening unto," as we believe, the day when our missionary societies will not be obliged to make feverish or persistent appeals to the Churches to save them from embarrassment, but, as a result of a widely adopted plan of systematic giving, will know on what they may depend.

G. H. DE BEVOISE.

INTEMPERANCE IN THE SOUTH.

The people of the North do not sufficiently realize the danger of this. We give below the note of Secretary Howard of Chicago, on the subject, with an extract from the letter to which he refers. It is true we have this vice and curse at the North, but among the Freedmen it is as yet a small stream, and may be dried up before its waters rise "like the swellings of the Jordan."

CHICAGO, FEB. 1.

I send, this letter from Mississippi, not only because it gives a lively picture of the inside of a school, but also from its mention of the temperance question.

Testimony comes from all quarters of the South that America's great enemy is prevailing against the poor Freedmen. I believe the danger from Popery is nothing compared with this. Cannot the A. M. A. do something more or better to stay the devouring progress of this monster? Shall he be allowed to seize with his foul clutch the vitals of the children in our own schools? C. H. H.

COLUMBUS, MISS., Jan. 22.

We were visited this week by Major S. N. Clark of Chicago. His visit was enjoyed by all. We at the *Home* see so few persons that a friend coming among us is quite a treat. The scholars all think it a very fine thing to have any

from "de noth" come into the school, "cause dey's Yankee." After the rhetorical exercises on Friday afternoon, as the scholars were assembled in the chapel, the Major talked very earnestly to them on the subject of *temperance*. The scholars became quite interested so that a number who had not taken the pledge promised to do so. Quite a number of my scholars came back to the school room to talk with me about it. The general cry is, "I have to take it to keep off the chills." "My mother gives it to me every morning." "It" means whiskey. If some of you kind church friends could suggest some means by which I can reach the parents, I would be so glad! I have talked with the children in various ways. I can influence them, but not the old people. The scholars seem to want to do right about it.

H. A. McC.

We add a few stirring facts on the same subject from a correspondent whose vigorous letters are always welcome.

T——, GA., Dec. 27, 1869.

Intemperance is steadily increasing all through the South. I know of only one man outside of our missionary circle who does not drink. The traffic in liquor is appalling. It is not often that we see men *staggering* on the street, but the amount of whiskey consumed yearly is almost incredible, and the rows, the cutting, the shooting and cursing and nine-tenths of the political "difficulties" are the direct results. In this little town of three thousand five hundred inhabitants, one man on Christmas day sold three thousand dollars worth of whiskey. Egg-nog during the holidays, I might almost say, is in *every* family. I met a boy of thirteen yesterday who had been quite drunk the day before. To-day we met an old man crazy with liquor, being conducted home by half a dozen tipsy fellows, one of whom carried the old man's knife, a foot long, that he might do no harm with it. Had

I room I could give you pages of incidents and reasons for our working with might and main against this horrible curse of the land.

W. L. C.

SCHOOL versus INTEMPERANCE.

The writer of the following is a pupil in our Normal School at Hampton, Va., who taught his first school in the vacation last summer. We let him tell his own story, gladly calling the readers attention to the value of his school in checking intemperance.

CHINGCOTEAGUE, ACCOMAC Co., }
VA., October 8th, 1869. }

When I came here and opened school on the 12th of July, I found the Freedmen a great way behind the times, both old and young. Near the place where I taught school is a small town known by the name Chinty town where black and white meet every Saturday to get their Sunday support. After a great many collect, the stores are opened where liquors are sold. Then the people commence drinking rum until they are so drunk that they cannot walk three steps without being heels over head and besides their drinking themselves, they entice their children to do the same, and worse things, such as breaking Sabbath and card playing. I opened a Sabbath School on the third Sunday in July and invited all. The first Sunday the number of scholars was twenty-five, and during the next week I went out around the whiskey shops and invited them to attend the Sabbath Schools, and the fourth Sunday my school had increased to seventy-five. At the close of the school I made each scholar promise me to bring one with them that had not been there before, and the fifth Sunday I had one hundred. I find that my Sabbath School has done a great deal of good. I think it would do the friends of the Freedmen a great deal of good if they could only see the old people and children on a Sabbath morning going to the Sabbath School. No more standing around the liquor shops break-

ing the Sabbath. It has been said by the white people in that neighborhood that three months schooling has done more good than anything that has taken place since the war. The Freedmen have put up a large house which is used as a school house and church too. The cost of the house is \$500, \$400 paid since I came here in this neighborhood. I have had two picnics for the purpose of raising money to help pay for the church. At each one we raised twenty-five dollars.

I remain your obdt. servant,
P. J. CARTER, Teacher.

MIGRATION TO THE SOUTH.

We cheerfully give place to the letter of Mr. Bourne, and commend his offers to all interested, for we believe that the migration of Northern people South is a necessary means to a real reconstruction.

RALEIGH, N. C., Jan. 21, 1870.

During a third visit at the South, I am led more than ever to appreciate the noble work which your Society is doing in aiding to educate and elevate the colored population of these States. Were the means and instrumentalities now at your disposal multiplied ten-fold, they would not begin to meet even *the bare necessity of the situation*. Let a few hundred young men and women, and even old men and women of energy and means, settle in various portions of the South; and, in companies or singly, devote themselves to the culture of the fertile soil, having in view not only personal motives, but the noble aim of the extension of the Gospel; and the welfare of the colored, and also of the poor and uneducated white people of the South—such an immigration of good men and women, kindly disposed and peace-making, would sooner reconstruct Southern society than all the wordy debates in Congress. Thousands of Northern families would be welcome in North Carolina, and would be a "tower of strength" to those who are *laboring for the real prosperity of the South*. Here in this lovely climate you can sit under "your own vine and fig-tree," literally. Here flourish the pomegranate, apricot, peach, plum, pear, and all fruit and berries of the North; wheat, corn, rye, oats, barley, peas, and all other vegetables; pine, cedar, cypress, ash, hickory, oak, walnut, and all other Northern trees; gold, silver, iron, copper, coal, and every valuable mineral. Here is water-

power unlimited; a fertile soil, producing cotton; a climate unrivalled; abundant rivers and creeks; and Northern and Southern markets; the healthiest region in the Union; lung diseases are cured by a residence here; and West North Carolina is as fine an agricultural and dairy region as in the world. Clover and timothy can be cut two and three times in the season, and in most parts two crops in proper order can be raised in the year. And, with all these advantages, land is cheap, from \$5 to \$30 per acre. TEN THOUSAND NORTHERN FAMILIES are wanted here. To any who will visit now, during this lull season at the North, I can issue excursion tickets at \$18, \$26 or \$27, to Raleigh and return, starting from New York. Any who will take advantage of this opportunity to visit this State will be furnished with a statement of the routes, and other details, on sending to me, with postage stamps to cover expense of the circular and postage. Many hotels will throw off one-third of usual fare.

Yours truly,
THEO. BOURNE.
Address P. O. Box 5,203, New York.

POETRY.

STEP BY STEP.

BY DR. J. G. HOLLAND.

Heaven is not reached by a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count these things to be grandly true;
That a noble deed is a step towards God—
Lifting the soul from the common sod
To a purer air and a broader view.

We rise by the things that are under our feet,
By what we have mastered in greed and gain,
By the pride deposed and the passion slain,
And the vanquished ill we hourly meet.

We hope, we resolve, we aspire, we trust,
When the morning calls to life and light,
But our hearts grow weary, and ere the night
Our lives are trailing in the sordid dust.

Wings for the angels, but feet for the men!
We must borrow the wings to find the way—
We may hope, and resolve, and aspire, and pray,
But our feet must rise or we fall again.

Only in dreams is the ladder thrown
From the weary earth to the sapphire wall;
But the dreams depart and the visions fall,
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

CHILDREN'S DEPARTMENT.

—:O:—

CHILDREN AT WORK.

"Sunbeams" and "Good Samaritans."

The following letter shows how *young* hearts radiate the "Sunbeams" of gladness into places, and how "Good Samaritans" can find ways of benefitting the poor and afflicted.

(Ed. A. M.)

I send a postal order to you from "Good Samaritans" for \$20, and in the "Sunbeams" \$2. We hope to send some \$20 more if we can raise it. We wish it applied towards making me one a life member of the A. M. A. from we designate hereafter.

The "Sunbeams" is a society of dear little girls ranging from seven to fourteen years of age, who wish to do good. They sent \$5 to Lincoln, Delaware, to a poor but new church (where both white and colored people worship) to purchase a hymn book; "Samaritans" sent \$12 for a Bible. So we all wish to do what we can.

Would a small box containing a quilt, comfortable and a few other things be sent advantageously? If so we will do it.

I, of course, answered this question in the negative, and that may be taken as our reply to similar questions coming from other "Samaritans" and "Sunbeams."

A HANDSOME SOUL.

One day last winter a little boy who was taking his first lesson in the art of "riding down hill" found his feet in rather too close contact with a lady's silk dress. Mortified and confused, he sprang from his sled, and, cap in hand, commenced an apology.

"I beg your pardon, ma'am; I'm very sorry."

"Never mind that," exclaimed the lady, "there is no great harm done, and I don't feel worse about it than I do."

"But your dress is ruined. I thought you would be angry with me for being so careless."

"O, no," she replied, "better to have a soiled dress than a ruffled temper."

"O, isn't she a beauty?" exclaimed the lad as the lady passed on.

"Who, that lady?" returned his comrade. "If you call her a beauty, you shan't choose for me. Why she is more than thirty years old, and her face is wrinkled."

"I don't care if her face is wrinkled," replied the hero, "*her soul is handsome any how.*"

"A shout of laughter followed from which he was glad to escape. Relating the incident to his mother, he remarked: 'O, mother, that lady did me good. I shall never forget it; and when I am tempted to indulge in angry passions, I will think of what she said: "better to have a soiled dress than a ruffled temper."—*Christian Observer.*'"

IS HE HONEST?

I want to tell you about John Lovell, who was taken into a merchant's office when in his sixteenth year. He was a genteel looking boy, well skilled in arithmetic, and otherwise well adapted to succeed in mercantile life.

After a few years he was advanced to a very responsible desk. Large sums of money and other property were entrusted to his care. None doubted his fidelity.

One day he saw an opportunity to defraud his employer. He could do the deed so cunningly that no one could detect him. He was strongly tempted to do the accursed act. Finally he said, half aloud:

"I can do this thing easily, and make enough by it to give me a long start on the road to fortune. I do not fear discovery. But the act *may* be found out. Then my reputation will be blasted and my prospects ruined. I will not run so much hazard."

"*Noble fellow!*" I hear you exclaim, as if you thought such conduct honest. On my part I am led to say, "*That young man was a thief in his heart.*"

Yes, A THIEF IN HIS HEART. Just read his talk to himself over again. Does he refuse to steal *because* *thieving is wicked*? Not at all. He declines to be a thief solely because he is afraid of being found out. This is his motive for not stealing. He would steal but for his cowardice. Do you call such a lad honest?—*Advocate.*

RECEIPTS

FOR JANUARY, 1870.

MAINE, \$621.80.

Angusta. Benj. Spaulding.....	5 00
Bangor. Joseph M. Titcomb \$30, to const. Mrs. MARY P. TITCOMB, L. M., Mrs. N. Harlow, for a Teacher \$5.....	35 00
Blue Hill. Zeasus Closson.....	10 00
Brewer. Cong. Ch. (\$20) of which from Dea. John Holyoke, to const. Mrs. DEODAT BRASTOW, L. M.....	37 00
Brunswick. Rev. J. B. S.....	50
Cumberland Centre. Cong. Ch.....	10 60
East Otisfield. Cong. Ch.....	6 25
Farmington. Mrs. ELIZA GILMORE \$30., to const. herself L. M., Joshua Bullen \$20., Cong. Ch. \$5.70.....	55 70
Machias. Centre Ch. Sab. Sch.....	100 00
North Yarmouth. Mrs. S. H. Sweetser, Mrs. Angus a Sweetser, Mrs. Lucy Shaw \$10 ea., Others \$12.....	42 00
Orland. Ladies, for a Teacher.....	100 00
Portland. Eben Steele.....	100 00
Riverside. Sarah B. Adams.....	3 00
Rockland. Cong. Ch.....	26 00
Skowhegan. Isaiah Dole and Mrs. E. Dole \$5 ea.....	10 00
Sweden. Cong. Ch.....	11 00
Winthrop. Samuel Wyman \$1., ——— 2 b. of C.....	1 00
Yarmouth. First Cong. Ch. \$75.75, for a Teacher, and to const. PEREZ GRAY DRINKWATER, WM. L. LORING and DEA. DANIEL SWEETSER, L. M.'s. Friends, b. of C.....	75 75

NEW HAMPSHIRE, \$392.10.

Atkinson. Rev. Jesse Page.....	30 00
Dover. Mrs. Dr. Low.....	2 00
Exeter. "J. B.".....	10 00
Francestown. Cong. Ch.....	18 00
Hampstead. Theodore C. Pratt.....	12 00
Hancock. J. D.....	50
Hillsborough Centre. Dea. O. Crosby and Rev. J. Adams \$5 ea., Dea. S. Richardson \$3., S. Farrar \$1.....	13 00
Londonderry. C. S. Pillsbury.....	1 00
Marchester. Franklin St. Cong. Ch. for Teachers.....	75 00
Marlow. Franklin Downing \$6. "Eugene's last-offering for the little freed boys," \$1.50.....	7 50
Marlborough. Cong. Ch.....	12 15
Nashua. Pearl St. Cong. Ch.....	43 83
North Conway. Rev. R. Kimball.....	1 00
Pelham. Cong. Ch.....	30 00
Peterborough. Cong. Ch.....	20 75
Portsmouth. North Cong. Ch.....	113 37
Salem. Cong. Sab. Sch. b. of C.....	
Salmon Falls. R. C. Fernald.....	2 00

VERMONT, \$560.85.

Bennington. "A Friend".....	10 00
Brattleborough. Mrs. F. C. Gaines.....	5 00
Bristol. Cong. Ch.....	15 00
Burlington. First Cal. Cong. Ch.....	100 00
Cabot. Lyman Clark.....	10 00
Castleton. Cong. Sab. Sch.....	100 00
Chester. Dr. J. N. Moore to const. DAVID H. MAXFIELD, L. M.....	30 00
Cornwall. Cong. Sab. Sch.....	20 00
East Hardwick. Cong. Sab. Sch.....	50 00
Essex. Mrs. Dr. L. C. Butler.....	1 00
Fayetteville. Ladies, b. of C. and \$1 for Freight.....	1 00
Ferrisburgh. ——— b. of C.....	
Hardwick. A. M. Amsden and Mary B. Amsden \$3. ea.....	6 00
Hartford. "A Friend".....	1 00
Jamaica. Mrs. Wm. Hastings.....	8 00
Lunenburg. Cong. Ch.....	9 77

North Bennington. Cong. Ch.....	26
Post Mill Village. Lyman Hinckley.....	5
Rutland. Cong. Sab. Sch.....	24
St. Johnsbury. North Ch. Sab. Sch.....	98
Towashend. Union Bapt. and Cong. Coll.....	33
Vergennes. E. B.....	
Waits River. J. F. Woodman.....	1
Wallingford. Miss Lucretia Kelly, b. of C.....	
Waterbury. Cong. Ch.....	24
Westfield. Aaron Hitchcock and Wm. Richardson \$5 ea.....	10
West Brattleboro. Rev. L. Grout, bal. to const. SYLVESTER B. GROUT, L. M.....	10
West Charlotte. C. B. Cook.....	5
Windsor. Mrs. J. T. Freeman.....	5

MASSACHUSETTS, \$5,473.26.

Amesbury and Salisbury. Union Evan. Ch.....	16
Ashburnham. H. B.....	
Auburadale. "Two Sisters," \$5., Mrs. S. Harding \$1.....	6
Billerica. R. R. U.....	
Boston. Chas. Nichols \$30., Mrs. R. Southwick \$1., Capt. Snow of Steamer Oriental, transportation 3 barrels to Savannah., Miss M. D. Tolman, b. of gifts for Christmas tree.....	81
Brookfield. Union Coll. \$13 25., "A Friend," \$5.....	18
Brookline. "E. P.".....	15
Brighton. Sally Worcester \$10., and 10 Testaments.....	10
Bridgewater. Central Square Sab. Sch.....	8
Byfield. Cong. Ch.....	
Buckland. Mrs. J. C. Hurd \$1.20., C. L. 35c.....	1
Cambridgeport. Mrs. A. P.....	
Charlestown. Winthrop Ch. \$146. 65., "A Friend," bdl. of C.....	146
Chelsea. Mrs. A. E. Pratt \$12.75, and 2 bdls. C., Mrs. Pratt 2 b. of C.....	12
Clinton. ——— b. of C.....	
Danvers. F. H.....	
Dorchester. Village Cong. Ch. \$68.25, and Sab. Sch. \$29.75.....	108
East Granville. Cong. Sab. Sch.....	11
East Medway. A Friend.....	2
East Woburn. Wm. Temple.....	5
Fall River. ———.....	1
Fitchburg. Two Widow Ladies, Rollstone Ch. (addl.).....	10
Framingham. W. P. Temple and Miss S. A. Temple \$5 ea.....	10
Gardner. J. B. Drury \$30., Asa Richard- son \$10.....	40
Georgetown. "A Friend from the Start.".....	10
Grafton. Cong. Ch. (addl.).....	8
Granby. Cong. Ch. Sab. Sch. (\$30 of which to const. JENNIE COOK, L. M.).....	300
Greenfield. ESTATE of Mrs. Wm. Merriam, by L. Merriam, Ex.....	160
Groton Centre. Mrs. A. L.....	
Groton. Union Cong. Ch. bal. to const. GEORGE D. BLOOD, WM. J. BOYNTON and Mrs. AMELIA ROWE, L. M.'s.....	57
Halifax. Cong. Ch.....	7
Hampshire Co. "An Old Friend".....	1,000
Hanover. Mrs. Wilder and Miss Ducey, Clothing.....	
Hardwick. Rev. M. Tupper.....	8
Holliston. Mary Adams.....	2
Hubbardstown. Mrs. E. B. Pollard \$5, and b. of C.....	5
Lakeville. "Friends of the Freedmen.".....	8
Leicester. Mrs. Partridge \$4.50., Miss A. Leominster. Bapt. Sab. Sch., b. of C., and \$2. for Freight.....	2
E. P. 50c.....	5
Lowell. Appleton St. Sab. Sch. \$100., John St. Ch. \$8.43., E. S. Hunt \$2., Others \$1., ——— b. of C.....	111
Lynn. Central Ch.....	25
Millbury. By O. H. Waters \$25., for a Teacher, S. E. M. 50c.....	25

on. Two and a half b. of C. by Mrs. Field	
rey. M. S. Bidwell	20 00
Rev. N. W. Sheldon	5 00
edford. Mrs. H. Walker \$7, Mrs. Fish \$5, Miss M. F. Walker \$3	15 00
h Centre. First Cong. Ch. (\$30 of ch to const. SAMUEL WARD, L. M.)	
44. W. H. Wordwell \$100, "Son," Friends \$5.35	322 79
Dighton. Nathan Ide	10 00
ampton. "A Missionary in the" by S. T. Spaulding \$100, —, "H. M. C." \$8	113 00
Woburn. Cong. Ch.	15 50
m. Cong. Ch. in part	79 55
m. First Cong. Ch.	34 44
oston. Cong. Ch. \$40.75, to const. EMAS WARD, L. M., Mrs. L. C. Mixer	
	41 75
eld. Members South Cong. Ch.	3 00
Benj. C. Hardwick	100 00
South Cong. Ch.	203 89
orn. Miss. M. Bullard	1 00
bury. Mrs. Knox's Sab. Sch. Class	5 00
attleborough. Ladies' B nev. Soc., of C., Val. \$62.20 and \$5 for Freight	5 00
Deerfield. "Good Samaritans" \$20, inbeams" \$2	22 00
Springfield. — 2 b. of C.	
field. Individuals by Rev. L. H. e \$2, Mrs. C. W. C. 5 c.	2 50
ham. "A Friend"	10 00
n. G. E. Leland	1 75
ole. Orthodox Cong. Ch.	20 33
ham. Cong. Ch.	60 50
East Cong. Ch. Sab. Sch.	50 00
en. L. C. Muzzy	1 00
and. Ladies of Cong Ch., b. of C.	
ster. First Cong. Ch.	12 50
field. H. C. W.	50
Hampton. Mrs. Wm. S. Rust	2 00
Medway. Cong. Ch.	30 00
Fitchburgh. E. O. Hale	5 00
Scituate. —	2 00
on. Mrs. M. A. H. Bigelow to const. IN SPAULDING, EDWIN C. ESTES and MUEL C. HAM, L. M's.	100 00
amburgh. Cong. Ch. \$59.16, Dea. nry Stearns \$5, Others \$1.54	65 70
rn. E. Stearns \$100 to const. Mrs. L. STEARNS and Miss N. W. STEARNS M's., Sab. Sch. \$100	230 00
ester. W. P. Daniels and Wife (\$9) which to const. Mrs. Wm. P. DANIELS, s. ABBIE E. BLACKMER and CHAS. H. DANIELS, L. M's.) \$1,500, Christian Church 00, Plymouth Ch. \$38.01, "B. and S." Ruth Peckham \$1, Dea. L. C. 50c.	1659 51
3 b. of C. from unknown sources.	15 00

CONNECTICUT, \$2,958.21.

on. Dr. D. H. Hubbard	20 00
mbia. Cong. Ch.	40 57
wall. H. D. C.	50
wall Bridge. George H. Swift	10 00
Hampton. "A Friend"	4 00
Hartford. Cong. Ch. for a Teacher	189 00
Lyme. Mrs. Elizabeth Henderson	1 00
Woodstock. Cong. Ch. \$78.63, for a cher, H. R. C. 25c.	78 85
gton. Edwin Talcott, to const. FRANK GILMORE, L. M.	30 00
ld. First Cong. Ch.	55 25
eld. First Cong. Ch. (add.) Mrs. A. Kellogg	5 00
ington. "A Father and Daughter"	4 00
g. Cong. Ch., for a Teacher	94 00
field Hill. "Friends" by Rev. E. P. bard	
wich. Dea. Jonas Mead	10 50
ord. "J. and H. F."	2 60
ord. Fourth Cong. Ch. \$13.48, Mrs. rietta W. Bidwell \$10, Mrs. Polly nson (\$1 for Mendi M.) \$1.50, Mrs. acy Swan (\$1 for Mendi M.) \$1.50	26 48

Jewett City. Cong. Ch. (\$30 of which to const. Miss MARY S. LATHROP, L. M.) \$52.26, H. T. Crosby \$2	54 26
Kensington. Four Individuals \$1 ea. by M. Hotchkiss	4 00
Killingworth. Mrs. A. P. Evarts	1 00
Lyme, Grassy Hill. S. H. Sill bal. to const. Rev. DAVID S. BRAINARD L. M.	20 00
Mianus. Capt Geo. A. Palmer	10 00
Moodus. S. N. Williams	1 25
New Haven. "A Friend" \$5, B. H. 50c.	5 50
New London. Mrs. Robert McEwen	50 00
New Britain. A. Jerome	2 00
New Preston. Dea. S. J. Averill and J. E. Hatch \$5 ea., Mrs. B. Averill \$1	11 00
Newington. Cong. Ch. for a Teacher	67 00
Norwich. Second Cong. Ch. (of which J. F. Slater \$500, Mrs. H. G. Lee \$25, Mrs. M. W. Rockwell for Macon Schools \$20.) \$826.30 and Sab. Sch. \$3 00	1126 30
Plantsville. Cong. Sab. Sch.	23 50
Plymouth. Cong. Sab. Sch. for Mendi M., ed. of a boy	10 00
Sherman. Jesse Kellogg	3 00
Simsbury. Cong. Ch.	48 00
South Coventry. First Cong. Ch. for a Teacher	25 25
Sprague. Hanover Cong. Sab. Sch. for a Teacher	11 00
Terryville. ESTATE of Jason Skinner, by Milo Blakesley, Ex.	800 00
Thompsonville. Dennis Pease	1 25
Wapping. Cong. Sab. Sch. for a Teacher	56 95
Waterbury. Mrs. S. B. M.	50
Wethersfield. "Friends" by Dea. Geo. Stillman	20 00
West Hartford. Mrs. Wm Storer	1 00
West Meriden. "H. H."	5 00
West Winsted. Mrs. M. F. Holmes	1 00
West Woodstock. Cong. Ch.	10 00
Whitneyville. Dr. E. F. Treadwell	2 00
Windsor Locks. Individuals by L. P. Dexter	1 25
Woodbury. Mrs. C. P. Churchill	5 00

RHODE ISLAND, \$68.00.

Providence. Hon. Thomas Davis \$10, Hon. Geo. L. Clarke \$5, Ex. Gov. J. Y. Smith \$2, Isaac Hale \$1	18 00
Slatersville. Cong. Sab. Sch. \$25, Ladies' Sew. Circle \$35	50 00

NEW YORK, \$2,407.54.

Adams. Mrs. E. Hinkson	1 20
Albany. Rev. H. A. Homes	1 00
Apulia. Elisha Peck	5 00
Ballston Spa. Titu. M. Mitchell	8 00
Beach Ridge. S. H.	50
Big Hollow. Nelson Hitchcock \$10, Dwight B. Hitchcock \$5, Zalmon Hitchcock \$2, 4 Individuals \$1 ea.	21 00
Brooklyn. Clinton Ave. Cong. Ch. \$583.80, Mrs. H. Dickinson \$5	583 80
Buffalo. J. F. 50c, North Presb. Ch. Sab. Sch. pkge. of S. S. Books	50
Camillus. B. P. Sherwood	1 00
Carlton. Mrs. H. C. Sanford	1 00
Canastota. Mrs. S. Clark	1 00
Champlain. Mrs. C. M. Clark	1 00
Champion. Joel A. Hubbard and family	10 00
Chestertown. R. C. Clapp and Others	4 25
Claverack. Coll. Union Thanksgiving Service for a Teacher	10 00
Cohoes. Ira Terry	5 00
Copenhagen. Wm. Canfield \$1, Others \$1	2 00
Crown Point. Dr. Geo. Page	50 00
Danby. C. T. Williams \$5, H. B. Wright and J. Hawes \$2 ea., Two Individuals \$1 ea., Ch. Coll. \$7	18 00
Deanville. P. Briggs	2 00
Dryden. Presb. Ch. for a Teacher	17 50
East Bloomfield. First Cong. Ch. Sab. Sch. \$62.62, Ladies \$16, Gen'l Coll. \$24.83 to const. C. W. S. WILLIS, CHAS. BUELL and FRANK S. CHAPIN, L. M's.	103 45
Fairport. Cong. Ch.	17 07

Flushing. Miss M. P. Parsons, b. of C.....			
Franklin. Mrs. Lydia Hotchkiss \$5., David Penfield \$2.....	7 00		
Fulton. Mrs. Charles G. Case for a Teacher and to const. Mrs. JENNY CASE, L. M.....	30 00		
Geneva. Ref. Ch. Sab. Sch.....	23 19		
Greene. J. Juliard.....	2 00		
Groton City. I. Bliss and F. Bliss \$1 ea.....	2 00		
Gaines. Robert Anderson \$20., Dea. Lyman, L. A. Sanford, and Walter Ainsworth \$10. ea., Nelson Hale, Mrs. Eggleston, A. Hutchinson and Mr. Achilles \$5. ea., H. Knickerbocker and Dea. Knowles \$2. ea., 10 Individuals \$1. ea., Others \$10. for a Teacher.....	94 00		
Hamilton. Special Donations and Penny cont. of Second Cong. Sab. Sch.....	33 30		
Havanna. J. F. Phelps.....	2 00		
Henrietta. First Cong. Ch.....	10 10		
Homer. Cong. Ch. (E. M. Crampton \$10.)	162 62		
Jamestown. James L. Hale \$50 for a Teacher, First Presb. Ch. Sab. Sch. \$10..	60 00		
Jordan. Rev. C. M. P.....	50		
Lima. Geo. Thayer.....	10 00		
Lisle. Cong. Sab. Sch. for a Teacher.....	33 73		
Locust Valley. Mrs. S. Palmer.....	2 00		
Le Roy. A. McEwen and A. Keeney \$10 ea., S. Elmore, A. Phelps, P. L. Pierson, A. McFarland, James Center, E. N. Bailey and Wm. R. Halbert \$5 ea., A. P. Harkell and J. H. Wiggins \$3 ea., Others \$21.05, for a Teacher.....	82 05		
Mexico. "A Friend".....	5 00		
Morley. Rev. L. Prindle.....	5 00		
New Hamburg. S. H. S.....	25		
New York. "T. S. C." \$50., Presb. Sab. Sch. for a Teacher, \$25., Church of the Puritans M. C. Coll. \$15., American Bible Soc., Grant of Arabic Bibles and Testaments, Val. \$128.25, for Mendt M.....	90 00		
North Walton. Cong. Ch.....	26 25		
Oneida Lake. Mrs. Lizetta Mead.....	10 00		
Onondaga Castle. Joseph C. Griggs.....	50 00		
Palmry. Daniel Tuttle.....	2 00		
Parma. Prof. S. W. Clark, 3 b. of Apples. Poughkeepsie. Y. M. C. A.....	50		
Port Leyden. Mrs. A. K. Merwin.....	10 00		
Pompey. Conklin Bro's \$6., Dea. S. Baker, Dea. A. H. Wells and Mrs. Irene Jerome \$5 ea., I. L. Woodford, H. M. Woodford and Truman Woodford \$3 ea., Others \$7., to co-st. Mrs. IRENE WOODFORD, L. M.....	37 00		
Pulaski. ESTATE of Simon Meacham, \$93.75, by S. H. Meacham, Ex.; Chester Dodge \$2.....	95 75		
Ridgeville. E. B. Northrup and Sally Northrup \$5 ea., Liffie Mead \$1.....	11 00		
Rockster. W. B. Palmer \$75., Young Mens' Bible Class of Plymouth Cong. Ch. \$50.....	125 01		
Sacket's Harbor. Mrs. A. S. Barnes.....	50 00		
Saratoga Springs. Nathan Hickok \$2., Sheldon Clark \$1.50.....	3 50		
Silver Creek. W. Chapin.....	10 00		
Spencerport. Leander Danforth.....	3 00		
Stauben and Perrymannd. Cong. Ch's for a Teacher.....	30 00		
Stuyvesant. Ref. Ch. Sab. Sch.....	4 50		
Taylor. Nancy Wire.....	1 00		
Union Valley. Rev. S. Carver.....	50 00		
Utica. Welsh Cong. Ch.....	23 91		
Walton. First Cong. Ch. \$40.79., C. S. Fitch (\$3 for Mendt M.) \$5.....	45 79		
Warsaw. Cong. Sab. Sch. to const. Mrs. MARY A. COWGILL, L. M.....	30 00		
West Bloomfield. Mrs. B. P. Hall \$12., Hon. A. Woodruff \$8.....	20 00		
West Chester. Miss M. T. Waterbury.....	10 00		
West Greenfield. Mrs. Ann E. Benton.....	25 00		
West Groton. "Friends," by Rev. W. O. Baldwin.....	10 00		
Williamsburgh. New Eng. Cong. Ch. Missionary Ass'n \$50., John Anderson \$2., Mrs. M. E. 50c.....	12 50		
"A Friend".....	90 80		
"A Friend".....	50 00		
NEW JERSEY, \$242.00.			
Bloomfield. Mrs. Huldah Coe.....	5 00		
Bound Brook. A. T. Breck.....	1 25		
Colt's Neck. Ref. Ch., b. of S. S. Books.....			
Newark. First Cong. Ch. (\$150 of which for a Teacher).....	234 75		
Springfield. Miss P. A. Graves.....	1 00		
PENNSYLVANIA, \$1,199.91.			
Allegheny. David Davis \$5., Friends 80c.....	5 80		
Candor. Isabel Connelly.....	1 50		
Crab Tree. N. S. Kendig.....	2 00		
Craigsville. William J. McCully \$1., J. C. 50c.....	1 50		
Green Mount. Eli Horner.....	5 00		
Harbour Creek. Lyman Kingsbury.....	2 00		
Le Raysville. R. J. S. R.....	51		
Monroeton. S. M. D.....	25		
North East. C. A. Talcott \$1., Miss M. M. Kingsbury \$5.....	6 00		
Pittsburgh. ESTATE of Rev. Chas. Avery, deceased.....	1,012 36		
Sharpsburgh. Joseph Turner \$10., Catharine E. Turner, for Foreign M. \$10.....	20 00		
Tally Covey. A. D. Gilleland.....	1 00		
Washington. Mrs. Mary H. McFarland.....	100 00		
West Elizabeth. Jane Wilson.....	10 00		
DELAWARE.			
Felton. John Boynton.....	10 00		
MARYLAND.			
Baltimore. G. S. Brown \$325, for Normal Sch. Atlanta, Geo., I. M. G. 25c.....	325 25		
DISTRICT OF COLUMBIA.			
Washington. Mrs. A. S. F. Banfield \$100, to const. RICHARD BANFIELD, ANNIE FISKE BANFIELD and HELEN FISKE BANFIELD, L. M's., First Cong. Ch. \$35.33.....	135 33		
VIRGINIA.			
Richmond. By R. M. Manly.....	3 00		
WEST VIRGINIA.			
Union Chapel.....	1 80		
KENTUCKY, \$2.			
Germantown. J. D. Gregg.....	1 50		
Henderson. L. L. A.....	50		
TENNESSEE, \$20.50.			
Lookout Mountain. J. N. Locke.....	20 00		
Memphis. H. N. R.....	50		
NORTH CAROLINA, \$31.43.			
Smithfield. Freedmen for Schools.....	14 59		
Wilmington. Freedmen for Schools.....	19 84		
SOUTH CAROLINA.			
Charleston. Bureau R. F. & A. L.....	150 00		
GEORGIA, \$356 70.			
Cuthbert. Freedmen for Schools.....	193 70		
Macon. Freedmen for Schools.....	166 00		
ALABAMA.			
Talladega. J. E. Jewell.....	1 00		
LOUISIANA.			
New Orleans. S. Straight.....	150 00		
New Orleans. Capt. J. H. Bell \$5., ack. incorrectly in Jan'y.....			
OHIO, \$253.25.			
Big Plain. M. N.....	50		
Braceville. "A Friend".....	1 00		
Brighton. Mrs. L. A. Strong \$5., Mrs. W. H. 25c.....	5 25		
Constitution. Mrs. E. W. Burgess.....	5 25		
Delaware. Mrs. A. S. Classen.....	5 00		

Greenfield. ———	10 00
Greenwich. P. A. B.	50
Hampden. Mrs. S. Sheldon	1 00
Harrison. J. D. Bowles	5 00
Mecca. D. B.	50
Mt. Vernon. Cong. Ch. in part	150 00
Nelson. J. S. Hobart \$5., Rev. H. Matson and Mrs. C. Pike \$2 ea., Dea. H. Pike \$1.25	10 25
Salem. Presb. Ch.	9 00
Salineville. Susan Mansfield	2 00
South Newbury. Ruth Waterton	1 00
Sylvania. W. H. Williams and Mrs. S. T. Williams \$2 ea., Willie and Johnnie 50c. ea.	5 00
Twinsburgh. Rev. A. Sharpe	26 50
Vernillionville. Philo Wells	5 00
Wayne. David Smilie	5 00
Welshfield. S. P.	50
Winameg. Alfred R. Shute	5 25

INDIANA.

———. Individuals by Rev. A. M. Atkinson	1 00
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ILLINOIS, \$152.75.

Galesburg. ESTATE of Mrs. Cordelia New- ton by D. W. Burton to const. DAVID TAYLOR and EDWIN TAYLOR L. M's.	100 00
Georgetown. Mrs. J. H. Frazier for a Teacher	50 00
McLeansboro. Peter Leake	2 00
Mendon. R. D.	50
Tamara. Rev. H. P.	25

MICHIGAN, \$291.46.

Battle Creek. George Lowree \$10., T. C. Clark \$1.	11 00
Benton Harbor. Mrs. E. E. Eldred.	2 00
Colon. J. F. D.	50
Detroit. Refugee Home Society \$150., First Presb. Ch. Mon. Con. Coll. \$45.21, H. Gertie Foster \$5.	200 21
Grand Rapids. E. M. Ball	10 50
Homestead. Morris Case	2 00
Mendon. R. D. N.	25
Romeo. Ira P. Holcombe	5 00
Union City. Sab. Sch. of First Cong. Ch. to const. AMASA WATERS and MRS. LYD- IA LEE, L. M's.	60 00

WISCONSIN, \$42.50.

Elkhorn. "Friends" by Mrs. M. C. Hand	10 00
Oshkosh. Welch Cong. Ch.	31 75
Ripon. M. M. C.	50
Sun Prairie. L. R.	25

IOWA, \$100 06.

Burlington. Cong. Ch.	15 94
Denmark. Cong. Sab. Sch.	48 87
De Witt. Ellen R. Shephard	3 00
Kossuth. Presb. Sab. Sab.	25 25
Monona. L. W. Butler	2 00
———. "Signature"	5 00

MINNESOTA, \$55.

Austin. James N. Cook	5 00
Smithfield. Cong. Ch.	6 95
Plainview. "Rev. H. W." \$35.91, Cong. Ch. \$7.14	43 05

KANSAS.

Burlington. J. M.	50
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OREGON.

Oregon City. Mrs. Wm. Whitlock	5 00
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ARKANSAS.

Arkadelphia. Rev. W. J. G.	50
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MISSOURI.

St. Louis. Rev. J. McC.	50
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———. Miss Cowan	1 00
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CALIFORNIA.

Grass Valley. Rev. T. G. Thurston	1 00
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DOMINION OF CANADA.

Montreal. Rev. Dr. Wilkes and Others in Zion Ch. \$35.20, J. H. J. 50c.	36 70
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SCOTLAND.

Edinburgh. Scottish U. P. Theo. Students' Miss. Soc. by G. L. Carstairs £600.	3523 50
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Received at the Chicago Office.

(\$3,269.99.)

ILLINOIS, \$1,016.66.

Amboy. Cong. Ch. Sab. Sch.	13 31
Bloomington. Cong. Ch. in part	2 50
Brickton. Cong. Ch. and friends	12 00
Bunker Hill. Cong. Ch. (addl.)	16 20
Chesterfield. Cong. Ch.	30 15
Chicago. Union Park Cong. Ch. in part, \$150.87, O. A. Bogue \$100., First Scotch Presb. Ch. \$51.50, First Holland Ch. \$30. and Sab. Sch. \$8., First Cong. Ch., addl. \$10.	359 87
Danby. "Friends"	3 25
Elgin. Cong. Ch. \$50. and Sab. Sch. \$50.	100 00
Elkwood. Cong. Ch.	42 87
Farmington. Cong. Ch. addl.	41 00
Galva. Cong. Ch. Sab. Sch.	14 50
Geneseo. Cong. Ch. in part	50 00
Hamlet. Levi Cooper	1 00
Lacon. "Friends"	3 09
Lawn Ridge. Cong. Ch. addl.	7 00
Malden. Cong. Ch. addl.	8 00
Mendon. Cong. Ch.	49 90
Mora. C. Cong. Ch. and "Friends"	46 50
Payson. Cong. Ch. and "Friends," addl.	58 00
Peoria. Cong. Ch. addl.	40 45
Polo. Presb. Ch. Sab. Sch.	13 01
Providence Cong. Ch. addl.	5 00
Richmond. Cong. Ch. in part	7 70
Seward. Cong. Ch. and Sab. Sch.	3 25
Sparta. Brice Crawford	5 00
Stillman Valley. Cong. Ch. addl.	5 00
Tonica. Cong. Ch.	20 30
Wataga. Cong. Ch.	27 40
Wheaton. Cong. Ch.	2 00
Woodburn. Cong. Ch. Sab. Sch.	20 00

IOWA, \$12.25.

Bowen's Prairie. Sab. Sch. of More Dis't. \$2.75, Mr. and Mrs. H. S. Thompson \$2.25	5 00
Burlington. Mrs. Jos. Everall	5 00
Des Moines. C. O.	25
Tipton. S. P. Daniels	2 00

LOUISIANA.

———. Bureau R. F. and A. L.	810 00
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MICHIGAN, \$225.

———. "A Friend"	125 00
Grand Rapids. Abijah Wood \$20., W. D. Foster, T. L. Gilbert, J. L. Reynolds and L. Avery \$19 ea., W. G. Beckwith, E. S. Pierce, P. B. Pierce, W. A. Howard, F. Van Drul, R. E. Butterworth, W. B. Ledyard, R. E. Wood, H. J. Hollister, J. A. Martin and Foster Tucker \$5 ea., H. N. Hinsdall, Wm Bemis, J. Houseman, E. A. Strong, C. G. Swinsburg and J. Miller \$3 ea., Others \$67.	200 00

MINNESOTA, \$137.95.

Austin. Cong. Ch.	22 00
Lake City. Cong. Sab. Sch.	47 00
Mantorville. Cong. Sab. Sch.	45 00
Red Wing. Presb., M. E. Ch. and "Friends," in part	68 50

MISSISSIPPI.

———. Bureau R. F. and A. L.	449 00
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MISSOURI.

Bureau R. F. and A. L.	340 00
WISCONSIN, \$179.13.	
Albany. Cong. Ch. in part	2 90
Beloit. First Ch. addl. \$4., Second Cong. Ch. addl. \$2.50	6 50
Bloomfield. Cong. Ch. in part	2 05
Clinton. Cong. Ch.	52 05
Cooksville. Cong. Ch. and "Friends"	25 00
Emerald Grove. Cong. Ch. in part	23 58
Kenosha. Cong. Sab. Sch.	17 00
Menasha. Cong. Ch. Sab. Sch.	10 55
Reed's Corner. Cong. Sab. Sch. and M. E. Ch. addl.	15 00
River Falls. Cong. Ch. addl.	10 00
Shopiere. Cong. Ch. addl.	9 50
Sparta. M. C. Kelly.	5 00

Received at the Cincinnati Office,

E. M. Cravath, Treas.

(\$6,224.66.)

For A. M. A.

CONNECTICUT, \$43.50.

Greenville. Maria Gardner \$15., J. T. Morey \$5.	20 00
Jewett City. Mr. & Mrs. James Johnson.	7 00
New Haven. Broadway Sab. Sch.	16 50

MICHIGAN.

Detroit. F. R. Adams.	10 00
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GEORGIA.

Atlanta. Bureau R. F. & A. L.	\$2,750.
Receipts of Atlanta University	\$244.80.
Freedmen for Schools	\$95.55.
	3,090 35

ALABAMA, \$452.90.

Montgomery. Freedmen for Schools.	14 00
Selma. City School Board.	240 75
Talladega. Freedmen for Schools.	198 15

For A. M. A. & W. F. A. C.

OHIO, \$178.95.

Amherst. Cong. Ch. (in part)	1 00
Berlin Heights. O. C. Tillinghast \$10., H. C. Johnson \$5., T. Betsey and M. Douglass \$5., H. Smith and C. Tillinghast \$2 ea.	24 00
Carey. Evang. Ass'n Ch. (in part) \$8.32., U. B. Ch. (in part) 40c.	8 72
Cincinnati. Allen & Co. \$35., Reese E. Price and Henry W. Stephenson \$10 ea., Saml. Haughton \$10., D. M. Bigler and W. H. Davis \$5 ea., Two Individuals \$5 ea., Cash \$1.	76 00
Clyde. Bapt. Ch. U. B. (in part).	2 60
East Cleveland. Cong. Ch.	23 00
Elyria. H. Ely and H. E. Muzzy \$10 ea., A. Brannan, N. B. Gates, R. H. Penfield, E. Boyd, J. J. Monroe, Mrs. N. Briggs, H. Boyington, W. Chapman, Mrs. H. Ely, A. Topliff and L. H. Landen \$5 ea., Rev. H. H. Bowden, J. Swift and S. A. Carey \$3 ea., S. Brooks, Mrs. Wheeler, L. Breckenridge, B. Upton and J. H. Taxton \$2 ea., 6 Individuals \$1 ea., Others \$1., for a Teacher.	101 00
Four Corners. Rev. Mr. Bosworth.	5 00
Green Springs. Presb. Ch. (in part).	2 45
Gustavus. Elam Lindley.	2 00
Huntsburg. Capt. A. E. Willard, Elijah Pomeroy, Dea. S. A. Clark and James Strong \$5 ea., Mr. and Mrs. Wright \$5., Baxter Strong \$4., E. Beardsley, Lucas Haman and A. W. Strong \$2 ea., 31 Individuals \$1 ea., Others \$15.50., Pastor's Family \$8.	89 50
Hampden. F. A. Maynard, for Freight.	1 00
Lebanon. A. Holbrook and family.	10 00
Mallet Creek. "Friends," for Freight.	50

Milan. A. P. Mowry \$5., 3 Individuals \$1 ea.	8 00
Newton Falls. "Friends"	4 00
Oberlin. R. F. Markham, M. J. Newton, J. Whiting and Mrs. H. R. Kidder \$5 ea., N. J. Jonee, J. T. Peck, N. Garsh, Philo Weed and H. M. Platt \$2 ea., 3 Individuals \$1 ea., Mrs. C. 50c.	33 50
Orwell. "Friends"	11 80
Painesville. Cong. Ch. \$164.79, Cong. Sab. Sch. \$91.21, Female Sem. \$15.	271 00
Pernu. "Friends" for Freight.	1 50
Penfield. Cong. Ch.	8 35
Sardinia. S. Moore.	5 00
Savannah. Anca Patterson and James Lawson \$5 ea., J. Stewart \$1.	11 00
Springboro. Joseph H. Miller.	10 00
Vanleu. U. B. Ch.	1 73
Williamsfield. Cong. Ch.	10 25
West Williamsfield. Cong. Ch.	26 25
West Andover.	14 75
Zanesville. Rev. C. T. Martindale.	10 00

INDIANA, \$387.

Boundary line, Wabash Co. Eld. John L. Stone and B. F. Stone \$2 ea., 6 Individuals \$1 ea., Others \$5., for a Teacher	15 00
Clarksburg. Christian Ch., Geo. L. Myers, Jacob Myers, D. Van Dyke and J. T. Wiley \$5 ea., W. M. Dunning \$2., 10 Individuals \$1 ea., Others \$5., for a Teacher,	29 25
Connersville. Union Meeting Presb. Ch., S. Bomfof \$10., F. M. Root \$5., P. M. Root \$3., Geo. Hittle and Mrs. S. Scofield \$2 ea., 25 Individuals \$1 ea., Others \$3.	50 00
Danville. Union Meeting. M. E. Ch., J. A. Brown, O. W. Hill, A. Chambers and S. P. Foot \$5 ea., M. Hinton, J. Bowen, J. O. Wishard, J. H. Lewis, N. T. Hadley, Allen Hess, B. White, Levi Ritter and S. F. Hadley \$2 ea., 17 Individuals \$1 ea.	55 00
Kingston. Pr. sb. Ch., J. C. Adams, R. A. Hamilton, R. M. Hamilton and J. E. Hamilton \$5 ea., S. A. Donnell \$3., J. C. Donnell, T. J. Thorp, J. B. Hopkins, Rev. A. T. Rankin and J. A. McCoy \$2 ea., 15 Individuals \$1 ea., Others \$4.	52 00
Milton. Isaac Kinsey \$10., Isaac Whittlesey \$1.	11 00
Muncie. Union Meeting. J. T. Nickey \$5., Father I—, F. J. Sample, Mary Marsh and R. Winton \$2 ea., 20 Individuals \$1 ea., Cash \$5., Others \$10.	43 00
Richland. Christian Ch., S. Bursick \$5., 4 Individuals \$1 ea., Others \$3.50, for a Teacher.	12 50
Richmond. WILLIAM BAXTER to const. himself L. M.	39 00
Spiceland. Five Individuals \$1 ea., Cash \$2.	7 00
Shelbyville.	5 00
Spring Creek. Christian Ch., Amanda F. Smith \$5., Job Smith \$2., James Roherson \$1.75., 3 Individuals \$1 ea., Others \$2.50, for a Teacher.	14 25
Spring Hill. U. Presb. Ch., W. H. Bonner and J. Meek \$5 ea., Saml. H. Stewart \$3., T. C. Shannon, Robert Meek and J. Hood \$2 ea., Others \$19.	38 00
Union City. Clara Commons.	5 00
Zoar. For a Teacher.	5 00

KENTUCKY, \$161.50.

Lexington. Freedmen for Schools.	34 35
Louisville. Freedmen for Schools.	127 15

TENNESSEE, \$1,300.46.

Chattanooga. Freedmen for Schools.	32 00
Memphis. Public School Fund.	680 00
Nashville. Receipts of Fisk University \$684.46., M. Teachart \$4.	588 46

Total, \$29,075 05

W. E. WHITING,
Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

*By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE AMERICAN MISSIONARY

MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

THE WANTS OF THE ASSOCIATION.

1. MONEY, to sustain our Schools and Missions.
2. CLOTHING, of all kinds, for the suffering Freedmen.
3. BOOKS and Stationery for Schools, *interesting* books for reading in families just learning to use them.
4. SUPPLIES for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat—will be most useful.

SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed to *your post-office*.
2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes*.
3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW:

NEW YORK . W. E. Whiting, 59 Reade St.

BOSTON . . . Rev. C. L. Woodworth, 5 Pemberton Square—Room 22.

CINCINNATI . Rev. E. M. Cravath, 176 Elm St.

CHICAGO . . . S. N. Clark, 38 Lombard Block.

LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

FORM OF A BEQUEST

"I BEQUEATH to my executor (or executors) the sum of — dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.